

A notable

**Sermon concerninge the
ryght vse of the lordes supper
and other thynges very pro-
fitable for all men to knowe
preached before the kynges
most excellent Mayestye and
hys most honorable counsell in
hys courte at Westmynster
the 14. Daye of Marche,
by Maister John ponet Do-
ctoꝝ of Dyuinity. 1550.**

Matth. 11.

**Come vnto me all ye that
laboure and are laden, and I
wyll refreshe you.**

**They be to be solde in Paules chynche-
pard, next the great Schole, at the signe
of the spredde Eagle.**

Notable

Section containing the
list of the names of the
and other things which
have been found in the
excavations made at the
site of the ancient city of
Nineveh, and the results
of the researches made
into the history of the
city, and the people who
lived there.

Geo. Stevens.

By the author of the
"History of the City of
Nineveh," &c.

London: Printed by
J. G. Allen, at the
British Museum, 1847.

Containing a full and
complete account of the
excavations made at the
site of the ancient city of
Nineveh, and the results
of the researches made
into the history of the
city, and the people who
lived there.

It is to be sold at the
British Museum, at the
price of 10s. 6d. per
copy.

A notable Sermon, con-
cernynge the ryghte vse of the Lordes
supper, and other thynges verp prospe-
table for all men to knowe: Preached
before the kynges most excellent Ma-
iestye, and hys most honorable counsel
in hys court at Westmynster the. xiiij.
daie of Marche, by Maister
John Ponet, Doctor of
Diuinitie.

1550.

Math. xiii.

Alia quidam ceciderunt iuxta uiam.

Some fell by the wayes side.



A my laste
sermō (moste
noble audien-
ce) enteringe
thys pece of
the parable

Matthe
xiii. a.
Marce.
iii. a.
Luce.
viii. a.

wheras our Sauour Christ
saith þ̄ some of the seide fell by
the waies syde: I promised þ̄
declaraciō of fower thynges.

First

A Sermon made before
first what was ment by
this worde waye. Secon-
darely what it was that hath
so hardened, that thing which
is figured by this word way.
Thirde what seede it is that
hath bene lost in this way.
And fourthly what byrdes
they be and what men they be
that hath deuoured, & trode
thesame seede. Of the two
first pointes I saied somwhat
my mynde the last tyme whan
I was in this place. And I
am come at this presēt to per-
fourme my promes touchyng
the two latter pointes. Wher
of the first is, touchyng what
seede it is that hath bene lost
in this way. For declaraciō
whereof ye shall vnderstande
that it is the doctrine of the
heuenly

The kynges Mapesste
heuenly banket wher in our
heauenly father fedeth all his
elect and chosen people wyth
the verye bodye and bloud of
hys sonne our Sauoure Je-
sus Christ, which doctryne is
so necessary, that without the
comfort thereof it is impossy-
ble, & any man should be sauid.

It is not ynough for a man
to haue a knowledge of thys
doctryne: but also for many as
shalbe sauid, must haue a prac-
tise and a lyuely felynge of it
in hys harte, and a pleasaunt
tast of the swetnes of this he-
uenly comfort. The scripture
sayth not that he whiche know-
eth the doctryne of eatynge
of Christes fleshe and dryn-
kyng of hys bloude shalbe sa-
uid, but it sayth: *John 6. 53.*
Whoso eateth my flesh and

A Sermon made before

Joh. 6.

Nisi ederitis et biberitis.

(that is) onles ye haue þ acte
of eatyng of Chrystes fleſhe &
of drynkunge his bloude.

Non habetis uitam in uobis.

Ye haue no lyfe in you, So þ
here is not only a knowledge
& an vnderſtandinge, but alſo
an acte & a beoſke required at
euerymans hand. For almuch
therefore as it ſtandeth vpon
euerymans ſaluacion & damp
nacio enerlaſtingly to haue or
lacke þ inward felſyng of this
comfort, it is very expedient &
neceſſarye that all ſuche as be
called to this offyce of prea-
ching goddes moſt holy word
ſhould inſtruct & leade euery
man into the trew knowlege
thereof eſpecially for þ it is a
doctrine whiche hath not ben
receaued, but ben a loſte & caſt

The kynges Maſte. y
away ſede vpon y moſt ſortes
of people thus many yerres.

Therfore for Declaracion of
this doctrine of the heauenly
banquet, ye ſhall vnderſtande
that it is our heauenly father
whiche makethe this heauenly
banquet as it appeareth by
the parable in the 22. of Mat.
and the 14. of Luc.

And ſo
ſo deſirouſe he is to haue all
men come and ſede vpon thys
banquet, that after his prepara
cion of all thinges in a readi
nes, he ſendeth fourth his ſer
uautes to bydde not ſome me
only, but al me to come to hys
feast. And euē as ther is no li
beral harted gentelman y ma
keth a feast but he is deſirous
y his gētes ſhould haue a li
ving gredy & hungry ſtomake

Matthe
xxij. a.
Luke.
xiiij. b.
Apoca.
xix. b.

A.iiij Euen

A Sermon made before

Euen so our heuently father is
desierouse, that al men which
are bydden to thys feast shuld
haue hungringe & thurstinge
stomakes. But here ye muste
note, as this baket wherby
to our heuently father byddeth
vs, is a banket for our soule &
not for our body, euen so must
thys hungrynge & thursting,
be hunger and thurst of the
soule and not of the bodye:
Wherefore it is conueniente
that fyrst and foremost I de-
clare vnto you, how the soule
of mā is made hungry & thur-
sty, & also when it is hungry &
thurstye. Whiche lesson shall
geue a great lyght to all the
rest of our purpose.

For Declaration whereof
ye shall vnderstande that the
soule

Nota.

The kynges Maiestye.
soule of man is made hungry
and thurstye by the meanes
and workyng of the law, and
that after thys sorte as I shal
Declare vnto you.

The law worketh foure
thynges for and in the soule
of man, fyrst and formost the
law maketh the soule of man
knowe and see her offences
and synnes committyd and
done agaynste the mayestye
of almighty god. And it shew-
eth them as lyuely to the eye
of the soule, as a glasse shew-
eth the spots and markes of
mans face vnto hys bodylye
eye. And if the lawe did not
shewe to our soules, oure syn-
nes after thys sort, we should
not know that we be synners
(as Saint Paule witnesseth
A. v. to

Rom. iii. b
vii.

Gal. iii.
Heb. vii.

1. Co. xiii
Jac. i. c.

A Sermon made before.
to the Romayns.

Peccatum non cognouissē nisi per legē,
Ro. bñ. b. I had not knowen synne but
by the law. Therfore is
thys one office and worke of
the lawe to make mans soule
knowe here offences.

The seconde thynge that
the law worketh for the soule
of mā is, that it sheweth vnto
mā goddes displeasure & god-
des punishment for synne, &
euerlastinge death & hell fyre
for her offences. *Stipendium peccati*
Ro. b. b. mors ¶ reward of syn is death.
bi. c.

The third office & worke
of the law is to make man dis-
paire quiet of hym selfe. For
when the law of God hath ge-
uen thus muche knowledg to
the soule of mā, then doth mā's
soule begyn, to dispaire and to
thinke.

The kynges Maiestye.

thinke verely that there is no
way with her but one which is
euerlasting damnacion.

Now when mans soule se-
eth her self in such great daun-
ger, then is man in a wonder-
full agony and sorow, & quiet
out of all comfort, and is driue
to seeke som other meanes for
helpe then at the hādes of the
lawe whiche sheweth no mercy
but extreme punishment. And
for this forssyng that the lawe
straineth man with al, the lawe
is called pedagogus ad christū
a Scholemaster whiche teacheth
man to goo to christ for helpe &
this is the fourth office of the
lawe but all men cannot by &
by se christ in this agony, mā's
nature is so naturally by rea-
son blinded ꝑ first man seketh
all other means for helpe and

Dent.
xxv. c.
xxv. b.
Je. xi. a.

Gal. iii.

A Sermon made before.

comfort before it seke for the
true and right helpe. For de-
claracion whereof ye shall vn-
derstande that when mannes
soule seeth her selfe in suche
daunger, first and for most per-
adventure man will fall to ab-
stinence fro this or that kynde
of meate, and once or twice a
weeke, or els at some such time
in the yere whē as h̄ pleasan-
tenes of the bloud increaseth
see whether he can pacify God
the father, by that meanes for
that thing wherwith the law
doth charge his conscience or
not. But the law replieth vnto
hym and telleth hym that that
abstinēce whiche he now vseth
wil not satisfie and make amē-
des for his former offendyng
almighty God. And h̄ law tel-
leth

The kynges Maiestie.

leth him that in absteiniſg nob
he doth no more but his duty.
For if absteiniſg from this or
that kynde of meate were ac-
ceptable in the ſight of God for
it ſelf, then ſhoulde man bee al-
wayes bound to aſteine from
this or that kinde of meate, be-
cauſe, & man is alwaies bound
to doo that thinge whiche is
acceptable in the ſight of God.
And ſo man doing that thyng
whiche ſemeth to hym accep-
table in the ſight of almightie
God, doth nothing els but his
dutie. So that this abſtine nce
now can not bee a recompense
for his former offenses. Then
the ſoule of man beyng thus
thwartid and charged by the
law doth remayne and ſtande
ſtill in her former feare, thyn-
kyng

A Sermon made befoze
kynges verely that he shall be
dāpned not withstandinge al
here abstinence. Well when it
wil not be this way the perad
venture this soule of man mo
ueth hym to weare a whirte of
hayre or to weare no linnen
next his body or to lye woute
a bed vpon the ground eyther
in straw only or vpon þe harde
stones or elles to forlake the
company of men and to go in
to wyldernes, or elles to wpp
pe and beat wyth rodde and
scourges that body whyche
hath offended & hath brought
hym in to suche distres and
misery:

No. 6ij. All thys not wythstan
dinge the lawe layeth damp
nation to mennes charge, and
telleth man that he is a sinner
thoughe

The kynges Maiestie.

though he haue committed
but one synne, And
that he is not onely bounde
to haue so muche care for him
selfe onely and for hys owne
saluacyon, but he must haue
the lyke care for the salua-
cyon of the soule of hys bro-
ther, yea euen of hys very *Mat. 6.*
enemy, by meanes whereof
man standeth still in hys com-
fortles estate consyderynge
his negligence eyther in that
or elles in sum other poynt.

When all thys wyll not
serue then falleth man to aske
counsell, and here almightye
God knoweth that it is most
mennes chaunces to lyghte *i. Reg.*
bpō naughty counsellares, for *xxviii.*
when man cometh to hys
ghostly father as they cal him
to haue

A Sermon made befoze
haue hys conscyence loused
from those boundes wherein
the law hath bound it, The by-
shopp, person, bycar, paryshe
prieste, oz other vsuall myni-
sters therevnto appointed,
commonly hath not the keye
of knowledge, wherewith to
open and lose therelaied con-
sciences, and Delyuer them
from the charge of the lawe,
And therfoze of custome such
blind counsellars, which men-
cal confessozs, send man being
in this agony, to fasting, prai-
yng, and geuing of almes, &
to other workes of mannes
owne handes. But allwayne
the lawe is at hande and tel-
leth man that thys can be no
satisfaction for y former offen-
ses, For in so doing he doeth
nothing

The knyghts Mapellpe.

nothings els, but his deuote
if it stand with Goddes glory.
When all thys wyll not serue
man is so afraid of almighty
God, that he dareth not goo
immediatly vnto him for help,
but thinketh that he shall find
more mercy at S. Peter his
hand or S. Paules hande, or
S. James had, or S. Johns
hand, or at the blessed virgin
Maries hande, then at the
hande of almighty God, by
meanes whereof man falleth
on callinge vpon some or ma-
ny of them trustyng to haue
some help that way. But whe-
man perceaueth not that way
to be allowed in scripture, but
in consyderyng fyndeth that
thys comynge fyrst to sayn-
tes before he cometh to god,
B.i. semeth

A Sermon made before
semeth rather to include ad-
trust in allmightie god, then
to be a frut of a suer belese in
him, still he remaynet in hys
former agony & vnquietnes,
and harkeneth to the saynge
of Saint. Johan.

i. Joh. i. *Si dixerimus quia peccatū non habemus
mendaces sumus & ueritas in nobis non est.*

¶ If we say that we haue no
synne we belyars and ther is
no truth in vs. Thus
mans soule travellith from
one devise to another devise,
and so to the thyrd, & so to the
fourth and so forth serchinge
if she can helpe herself or not.
And in conclusion she percea-
ueth well ꝑ she can not helpe
her self with all ꝑ wittes that
she hath. Euen as a man who
by chawnce is fallen into a
deepe

The hyniges Mapelste.

Deepe dyre pyt farr frō succor
cā not by any meanes possible
help him selfe out onles, some
mā come with some ladder oz
other instrument to help him
out: Desiereth to be Deliuert
oute of the pit, but by his own
wit he can not tell how: euen
so þ soule of man Desiereth to
be Deliuert of this sorowfull
agony, but she cā not tell how.
This earnest Desier þ the soul
of man hath to be made righ-
tuouse again when she is fallē
from god by synne is the. iij.
office & working of the lawe.
And it is called in scripture þ
hungring & thirstinge of the
soule. And þ thing which doth
satisfye that Desier, and doeth
comfort the soule in this ago-
ny is called in the scrypture

psal. xliij

B.ij. meat

A Sermon made before
Joh. vii meate and Drynke, because of
the sympletyude and lyklyhoo
that it hath wyth meate and
Drynke. For euē as that thing
whych comforteth the desyre-
full body in extreme hunger
and thurst is callid meate and
Drynke. Euen so y same thinge
whych comforteth the desier-
full soule in this extreme ago-
ny and miserie is called meat
and Drynke.

Mat. v. So doth our sauiour Christ
Luk. vi. him self in the fist of Mathew
¶ in the sixt of Luke. Terme
and name the Desyer of the
soule, calling this Desyer hun-
gryng and thursting in these
wordes.

Mat. v. Beati qui esuriunt et sitiunt iustitiam,
quoniam ipsi saturabuntur.
Happy be they that hunger
and

The kynges mapelstepe.

and thirst for rightuousnes,
for they shalbe fylled: By the
whyche wordes it is euydent,
þ Christ calleth the desyering
of the soule for rightuousnes
a hungryng and a thirstynge.
So is this desier called hun-
gringe and thirstinge in sun-
dry other places of the scryp-
ture. As the desier to heare
Gods word, is called hunger
in the. viij. of Amos.

*Mittam famem in terram, non famem pa-
nis, neq; sitim aqua, sed audiendi uerbum
Domini.*

Amos.
viii.

I will send a hunger into
the earth, not a hunger for
bread, but a hunger for hea-
ring of the word of the lord.
Here ye see that the desier to
heare Goddes worde is cal-
led hunger. And in the. 55. cha.
of Esai. B. iij. Omnes

A Sermon made before

Esa. 16. Omnes sitientes, uenite ad aquas; Venite
emite absq; argento.

Ecc. 10. Al ye y be thyrsty come to the
waters, come & bey it wyth-
out money. Thyrsting in this
place is a desier of comforte &
saluation. And also in the first
of Luke. in the hymne of the
Luk. 1. d blessed virgin Mary.
Luk. 1. a

*Esurientes impleuit bonis, & diuites di-
misit inanes.*

He fylled them that were
hungry with good thinges,
That is to say, he satisfied the
desier of them, which instruc-
ted themselves and ther own
workes, and dyd put there
hole truste in him onelye. But
contrarywyse, suche as dyd
put some trust in themselues,
and were not so desierouse of
Christ, as the other were, not

so

The kynges mapestye.
so hungry as the other were,
them he sent away empty, le-
uyng them to themselves.
And in the seventh of Saynt Job. bñ.
John. This desier is likened
to a thurstynge.

Si quis sitiat, ueniat ad me et bibat.
If any mā be a thyrst, that is to
saye, if his soule be desierouse
to haue remission of synne, let
hym come to me and Dryncke.
And also in the. 21. chapter of
the Apocalypse.

Ego sitienti dabo de fonte aque uite.

Apo. xxi.

I will geue to him that is
thyrsty the water of lyfe. By
all these places it is playne,
that þe Desier which the soule
of man hath to haue forgeue-
nes of her synne, is called in
scripture hungryng and thur-
stynge.

B. iiii.

Now

A Sermon made before

Now then agayn, the scripture calleth that thing which doth comfort and satisfie this Desier of the soule, meate and drynke. And when the soule of man hath that same thinge geuen vnto her that she Desiered and longed for so sore, the is she fed. For a p[ro]ofe where of Mathew and the reste of the Euangelistes doeth vse these termes, saturabuntur, & aqua & cibus. And in the. 4. of S. Johns Gospell. Chyste was Desierouse to satisfie the wyll of his father, and he called the satisfiege of that Desier hyg mete.

Joh. iiii.

Meus cibus est, ut faciam voluntatem patris mei.

My metes (sayeth he) is to doe the wyll of my father. His hunger

The hynge Mayestye.

hunger and his thirst that he had, was the desier that he had to doe the will of hys father: And the doing of it, was his meat and dꝛynke, as it appeareth before in this texte, when as answering to hys disciples he said,

Ego habeo alium cibum comedendum, quem vos nescitis.

I haue other meate to eat, whych yeknow not.

Thus farre I haue declared vnto you, most noble audyens, howe the soule of man is made hungry and thirstye by the workynge of the lawe, And also howe that thyng whych doth satiffy this desier of the soule, is named in the scripture mete.

Let vs now then procede

B. v. to

A Sermon made before
to the Declaracion of the hea-
uenly banket, wherby our hea-
uenly father doth feed & com-
fort the soule of man whyche
is made hungry and comfort-
les by the lawe.

When our heauenly and most
mercypfull father perceaueth
þ his law hath wroughte her
feat in the soule of man, and
hath brought man euen to ve-
ry desperacyon.

Ad inferos ducit & reducit.

Then he feedeth and comfort-
teth mans soule & soweth the
seed of saluation vpon him in
thys wyse. Here I muste
desier you to licence me most
noble audience to change my
parson, & to speake in þ name
of god the father, who calleth
al men to feed & comfort there
hungre

The kynges Mayestye.

hungre & thursty soules with
such meat & drinke as he hath
prepared in his most heauen-
ly banquet for them.

Thus
saith our heauenly father to y
man & all men whiche be com-
fortles and afrayed of eternal
dampnation for ther offenses.

Man dispaire not for thy syn- And the
nes that thou haste comitted. father

Folow my counsel & althoug, spea
thy synnes be neuer so greate keth to
and manyfolde, yet shalt they the soule
not dampne the. Be soyr for of man.

thyne offenses, euen from the
botom of thyne hart and pur-
pose earnestly to amende thy
forner lyfe, & beleue that my
sonne Chyste Jesus hath ta-
ken the paynes vpon hym,
that thou hast deseruid for thy
synnes, and thou shalt not be
Dampned

**A Sermon made before
dampned, but thou shalt haue
life euerlasting. Let his death
ease thy stomake, comfort thy
fearfull and sorrowfull hun-
gringe soule with the puny-
shing of hys body, and the she-
ding of hys precious bloude.
And euen as meat doth com-
fort thy body, when it is hun-
gry, & drinke when it is thur-
sty, euen so let hys punishmēt,
comforte thy soule, For I as-
suer the that his paines, his
punishment and death is able
to saue both the and all the
whole worlde from eternall
dampnation.**

**I will no more be angrye
with the, for the sinnes that
thou haste done, If my sonne
Christ will take vpon him to
answere for the, as no dout he
will if**

The knyghtes Mapellpe.

if thou wilt come to him, & put
thy hole truste in him. Feede
thy hungrye stomake wthys
meate, that I haue prepared
for the, and thou shalt haue re
mission of all thy synnes.

feare not any of those daun
gers that sinne, the fleshe, the
world, or the deuyl hath brou
ght the into, for my sone hath
for thy sake overcome all hys
and thine enemies, whom o
therwise thou wast not able
to overcome with all the wit
tes thou haddest.

Fyrst and formeoste he hath
oucome syne for thy sake,
in that he hath payd his deth
to me, not for his owne synnes,
but for thy synnes, and for the
synnes of all the world, so that
although thou hast commit
ted

A Sermon made before
ted sounde the heynose offenses
in my syght, & hast worthily
Deserued my displeasure for
them: yet shall they not be im-
puted to the, Thou shalt not
be charged with them, if thou
trust vpon my sonne, that he
hath with his death purcha-
sed a pardon for them, if thou
hange vpon him only, and be
grafted in him wyth a liuely
heauenly and a quicke fayth.

Ro. viij.

*Nulla est condemnatio hic qui insiti sunt
in Christo Iesu.*

There is no condemnati-
on vnto them that be grafted
in Christ Iesus. Moreover
thou shalt haue my holy spirit
whiche proceedeth from my
sonne and me, who shall helpe
the fro tyme to tyme to with-
stand and conquere sinne, and
be

The knynges Mayestye.

he shall indue þe wyth a stren-
gth & a power, that thou shalt
not so consent to synne, that it
shall reigne in the, but thou
shalt be abell with his helpe to
resist and ouermaister synne,
So that whereas of thy selfe
thou wert not able to thynke
so much as one good thought,
he shall so frame thy wyll that
thou shalt be readye & desier-
full to doo well, and haue a
will to doo those thinges that
be pleasaunte and acceptable
to me. My sonne also
hath for thy sake overcome
the deuell and ouerthrowen al
hys power & strenght, and he
hath broken þe serpenteshede,
accordingly as I promised in Gen. iii.
the. iij. chap. of Genes. wher-
fore be not afraye of þe deuell it
may

A Sermon made before
may so be that he will tempte
the, as in dede he doth daylye
tempt all such as I haue cho-
sen to possesse my kingedome,
but of this thing thou maiest
be well assuerid, that he can
not hurte the, because my son
hath made him, both hys and
thy bonde seruaunt with hys
death.

The deuell in tempting the
shall be my seruaunt, for I wil
vse him as an instrumente to
trye thy faeth, and to exer-
cise thy belefe from tyme to
tyme. So that for this pur-
pose I suffer him to tempt the
from tyme to tyme, that by
that meanes thou shouldeste
waxe stronger in thy fayeth
and stronger.

Now seest thou that where
as

The kynges Mappe.

as before tyme thou wast
frayed of the deuell featinge
that he had rule and power
ouer the: Nowe my sonne
Christe and I do vse hym for
our slaue and bond seruaunt,
to exercyse the sayeth of the
good by daylye temptacions,
& to punishe the wicked with
continual affliction and mis-
erye.

My sonne also hath for thy
sake overcome death, and yet
not after suche a sort as thou-
gh it were vtterly take away,
but he hath so taken it awaye,
that it can not hurt the.

For whereas before suche
as hath deyed without belefe
in my sonne, went out of thyg
lyfe into eternall death: Now
shall death be a doore for the

C. i. and

A Sermon made before

and them to euerlastinge lyfe,
in so much that thou shalt con
fesse in thyne hart, that which
is written in the fyrste to the
Philippians, sayng:

Phil. i

Mihi vita Christus est, & mori lucrum.

Christ is my lyfe, and it is
advantage for me to dye.

Death shall no more be vnto
the, neyther vnto anye of my
chosen bitter, but sweet: not so
rowfull but ioyfull: not losse
but gayne, not to be feared,
but to be desiered, Death shall
not be worthe to haue the
name of death, but rather of
the waye and entry vnto eter
nall lyfe. Death shall haue no
power to hurte the for hys
stinge is cut of accordinge to
my promes.



The knyges Mayestye.

Omors, Ero mors tua.

Dze. xiii.

O Death, I wyll by thy death. i. Cor. xv

Thus hath my sonne for thy sake overcome synne, he hath overcome death, he hath overcome the deuell, and all thyne enemyes and myne: and when he made an ende, he said, *Consummatum est*, now we all finished: He hath done all those thinges that I requyred at thy handes to haue done. Despaire not therefore comforte thy selfe wyth thys death of my sonne. Trust that this death and bloudshedding is a sufficient ransom and recompence for thy synnes. Comfort thy hungry stomake with this restorerish dishe, (whiche

C.ij. may

Joh. xix.

A Sermon made befoze
may so be well called, for that
it hath restored the, & all suche
as beleue in hym, agayne into
my fauor.)

Whosoever comforteth his
hungry soule with this dishe,
shall haue remission of all hye
synnes. Whosoever feed-
deth with a sure fayth and eat
thereof hartly, not doutinge
but that Christ is sufficient to
saue his soule, that Christe is
sufficiente to quake hye hun-
ger, and to quenche his thirst,
he shall not nede of any other
dyshes diuised by men to feed
vpon: but he shall be surer, that
the death and bloudshedinge
of myne only begotten sonne,
is sufficient to comfort his pe-
nitent hungry soule so, that it
shall not be famished, it shall not
sterue

The knynges Mauestye.

sterue, nor peryshe, but haue
lyfe everlasting.

This is the ioyfull tydyna-
ges the comfortable doctrine,
the seide of goddes most holye
worde, (most noble audience)
which hath bene so longe tro-
den and cast away vnder neth
the fote of the people.

This is the lost seed which
when it was sown, woulde
not, this manye yeares, enter
into the hartes, and vnder-
standinges of men.

But here I moste humbly Nota,
desier you, to note, that it is
not meant by these wordes,
(eatinge of Christes flesh, and
drynkynge of hys bloude, and
feding vpon Christe,) that ye
should so feed of Christe, as ye
woulde feed of a pece of mot

C.iiij.

ton

A Sermon made before
ton, a pece of beefe, or a pece of
venison: For that kynde of ea-
ting, pꝛofetteth nothing at al.

Joh. 61

Caro non prodest quicquam.

The fleshe pꝛofeteth no-
thyng at all.

Thys grosse kynde of fee-
dinge vpon Christe, pꝛofeteth
nothing at all: But it is ment,
that euen as ye comfort your
earthly and corruptible body,
with bread, and meat when it
is hungry, and with ale, bere,
or wyne when it is thurstye:

Euen so doeth the soule of
man, (when the lawe sheweth
to her, her faultes and eter-
nal damnation, and the dread-
full iudgementes of God for
her offenses,) comforte her
selfe in her greate hunger
and thurst: beleuyng that
almigh-

The kynges Mayestye.
almightye God, hath forge-
uen her synnes, for Chyistes
sake. So that where as be-
fore she was hungry, and com-
fortles, and afraied of eternall
Dampnation: Now is she fed,
and comforted, with thassue-
rance, that her synnes be for-
geuen her of god, for Chyistes
sake her sauour.

It is an vnreuerente, and
an vngodly opinion, and boyd
of all Godlye religion, to saye
or thynke, that we muste eat
and chaw with our corporall
teeth, or that we muste swal-
low with our corporal throte,
Chyistes blessed fleshe and bo-
nes, after so grosse a sorte, as
we eat other kyndes of meat.

Pea, and it is a thyng
abhorred of nature, that
C.iiij. man

A Sermon made before
mannes should feede of man's
fleshe, hyde thesame fleshe of
man in pastes or culles or by
any meanes otherwyse neuer
so conningly. Man detesteth
and abhorreth to be *αὐθιγὼς*
φάρμακον, that is to say a man ea-
ter.

The Centurion of a rely-
gyouse mynde, and of a godly
feare, thoughte hym selfe vn-
worthye, that oure sauoure
mat. viij Christ shoulde enter into hys
house, saynge:

Luk. v *Non sum idoneus, ut tectum meum subeas.*
And S. Peter in the. v. of
Luke, had a certeyne relygy-
ouse, & a godly feare to come
nighe to Christ, and sayed vn-
to him.

Discede a me Domine, quia homo peccator sum;

Depart

The kynges Maiestye.

Depart from me O lord,
for I am a synnar.

Euen so all suche as haue a-
ny Jote of Godly religyon in
ther hartes, shoulde be asha-
med once to Desper, to bruse
with there teeth, to eate raw,
and to swallowe the fleshe,
bloud, and bones of oure sau-
oure Chryste, euen as it was
borne of the blessed byrgyne
Mary. S. Austen wytnes-
seth that the Capernautes to-
ke our Sauour Chryste after
that sort, when he sayd,

*Nisi quis manducauerit meam carnem, et
biberit meum sanguinem, non habebit uitam
eternam.* Joh. 6.

Unles a man eate my flesch,
and drinke my bloude, he shall
not haue everlastyng lyfe.

They toke him (saith he)

C. v. grossy

A Sermon made before.

grossly, as it appeareth by ther question that they Demanded immediatly, saynge:

How can this fellow geue vs his fleshe to eat. Is not he the sonne of Ioseph. Thys grosse opinion of thers, Saint Austen calleth heresye, as it is a playne heresye in dede to say, that we must eat of necessity. Christ after such a grosse sort.

They thought that Christ had offered hys bode to be eaten, as fleshe that hangerh in the bucherie, so that the fleshe of his armes, and sydes that stode there before them, shoulde be chewed and swallowed of them.

But (sayth Saint Austen, that was not hys meaninge:

For

The kynges Maiestye.

For that kynde of eatinge of
Christes fleshe, profeteth no
thyng at all.)

Caro non prodest quicquam:

But that they whych were
made sorowfull and hungrye
by the terroz of the law, shuld
be fed, and comforted with the
death of his fleshe, and wyth
his blessed bloudshedynge.

And he that feedeth not
hys soule after this sort wyth
Christes fleshe, and bloude, is
not alyue in Christe, but he is
in desperation,

Manet in morte.

He dwelleth in death. yea
beynge alyue in thys wor-
lde, he hath a taste of hell, be-
cause hys conscyence is com-
fortles, and the worme byteth
him cōtinually, so that he hath
the deuyl

Joh. iii.
v. xi.

A Sermon made before.

Deuell in his conscience. And he is altogether comfortles, because there is none other meet & comfort, that can comfort oure soules, but onely the cōfort that we haue by Christ. And whosoever eateth thys fleshe, and drinketh this bloud wyth y^e mouth of belefe, that thys very fleshe of Christ was put to death for him, and this very bloud was once shed for him: He shall haue euerlasting life, and the lord will raise him againe at the latter day. And he had a tast of the kingdome of God, even beyng alyue. He hath peace and quyetnes in his conscience. Whych is *Gaudium & pax in spiritum sanctum.*

Joh. vi

Ro. xiii.

And thys kind of eatinge, is called of learned men, an eatinge of

The kynges Maiestie.

of Chyiste, *spiritualiter* (that is to say) a comfortinge with oure soules wyth Chyist spiritually. And as oft as we comforte oure soules of thys sorte, we haue a sure knowledge, and a felinge that the wyath of god the father against vs is pacyfied, and so be we of oure for more hunger eased.

There is another kinde of eatinge of Chyistes body, and drynkinge of his bloud, & that is called eatinge and drynking *Sacramentaliter*, *Sacramentally*. And we eate Chyist on this fashon, as oft as we Joyne the outward signes of breade and wyne, (that is to say) the sacrament of the holy communion, wyth oure fayth and inward belefe, receauing
a viss-

A Sermon made before
a visible testimony of our in-
warde belefe in the face of the
congregacion.

And if it chaunce any man, to
receaue this outward pledge
and testimony of the lordes
death, & haue not this inward
belefe: the same man, in taking
of that visible Sacrament in
the face of the congregacio, ma-
keth a lye to the holy gost, be-
cause he sheweth him self out-
wardly as though he comforted
his soule inwardely
with Christ, and yet in deed he
doth not and therfor when he
taketh this heuently Sacra-
ment, his conscience cōdemn-
eth him, and telleth him that
he is not inwardly so affected,
and disposed as his outward
recea-

The knyges Maiestie.

receauinge of the Sacrament
doth pretend. wherfore saint
Paule geueth sentence of eue-
ry suche man, and sayth.

1. Cor. xi.

iudicium sibi manducato et bibit.

He eateth and drynketh his
owne condemnation and ind-
gemente whiche is an vnwoor-
thy kynde of eatinge.

Quia non diiudicat corpus domini.

Because he hath no considera-
cion why he eatith of that bred
and drynketh of that cuppe,
wherof he eatith & drynketh
for an outwarde Sacrament
and testimony before the hole
congregation, that he is in-
wardly fed and comfortith by
Christus death, but inwardly
in deed he feleth no suche com-
fort.

wherfor

A Sermon made befoze

Wherefore thus I may conclude, he that beleueth, eateth: And he that beleueth not, eateth not, although he eate the Sacrament every Day in the weeke.

And S. Austen beyng of the same minde, saith:

Quid paras dentem et uentrem, crede et manducaſti.

Why doest thou prepare thy teeth, and thy bely, beleue and thou hast eaten.

Therefore should man proue hymself (as S. Paule saith) and examen diligently hys owne conscience, within hys breste, and way with him selfe wel, befoze he come to this holy communion, whether he be indued with the spirit of god, and lyuely sayth in Christe or not.

The knyges Mapellye.

not. And if he perceave hym
selfe to be a fleshy & a sensuall
man, without faith, and with-
out the spirit of almighty god
he ought not to receave thys
holy sacrament: but to with-
draw him self vntil such time,
as almighty God shall moze
plentyfullye indue him wyth
his most heauenly grace. But
if he perceave by his faith that
he is knyght holly to Christ, and
that he is a liuelye member of
him, let him then goe forward
and eat of this bread & drynke
of this cuppe to his most hea-
uenly comfort. And lette hym
say to him selfe on thys wyse,
when he goeth to receave the
communion. I goe now to
make a solempne professyon
before God and his congrega-
tion

D. J. tion

A Sermon made befoze
tion of my fayeth, and to re-
ceaine that comfortable Sa-
crament and mysticall pledge
that Christ hath appointed.

And besydes the quyeting
of myne owne conscience, to
declare to other of the flocke
of Christ, that I beleue assue-
redlye, that oure Sauyoure
Christe shedde hys precyouse
bloude, and dyed for the re-
missyon of my synnes, And
that he, and none but he, hath
geuen me a wysdome, where-
by I am returned againe into
the fauor of God. The lawe
told me, that I was not able
of my selfe (searchinge all the
wittes that I had) to retorne
againe to God, but Christ.

Factus est mihi sapientia a Deo.

Hath geuen me a wysdome
and

The knynges Chapellre.

and a knowledge howe to come with hys helpe agayne to God. I was altogether wicked and vnholly, and he hath made me holy in that he hath made me partaker of his holynes. I was altogether vnrighthouse, and he hath made me righthouse, in that it pleaseth him to make me partaker of his righthousnes. By meanes wherof my former offences shall not be imputed vnto me. I thought that I coulde by no means haue pacified the wrath of God the father, and haue made amendes for mine offences, but nowe I am sure, that Christe is become my redeemer, and hath made a quietnes & an attonement betwene almighty god & me. So that

D.ij.

I

A Sermon made before

I fele and perceave this, to be
trew that Christ is god & mā.

*Factus est mihi sapiencia a Deo. Iusticiaq;
sanctificatio & redemptio.*

Christ is become my wisdom
fro God my righteousness my
holynes and my redemption:
In witnes wherof I wil eate
of this bred and drinke of this
cup, that our sauiour Christ
hath appointed me to eate &
drynk of to my most heuenly
comfort and consolacion.

After this examinacion, our
conscience wil tel vs whether
we bee apte or not to receave
this holy communion, according
to Christes right institucion.

Whiche is appoynted for vs
to perpetuall memory of his
death, vntyl his comminge a-
gayne in glory.

For

The kynges mapelste.

For this ende was the holy sacrament first instituted, and not to be holden vp in the handes of the priest ouer his hed: not to be haged vp in þ church to be worshipped with a goodly honoz of þ people, not that the minister thereof, shoulde by the ministraciō therof, purchase remission of synnes for þ quicke and the dead, not that he shoulde get reyne therby oz fayer wheter, not þ he shoulde clense the ayer thereby from euell infections, no more þ the receyuer therof shoulde be the better for the receiuing therof, (that is to say for the doyinge of that worke) but rather the worse, if he were not a goodly beleuinge man befoze.

The right vse of this holy sacrament

D iii.

A Sermon made before
Sacramente is as often as it
is taken for a heuenly meanes
to putt vs in rememberaunce
of the death and bludshedinge
of our Sauour Christ.

Whiche right vse being once
trewely and plainely perceau-
ued of the people, all vayne
bles wyll fall awaye of them
selfes, euen as falsed fayleth
when truth commeth, and as
darcknes geueth place when
light cometh.

And at the last the maintey-
ners of these fond diuises will
be ashamed of their ignorance
when all the worlde shall see
the truth to ther open confu-
sion, and perceauie sensibily
how blynd bussardes they be,
& what shift they make, both
to lyue themselves, and also to
brynge

The kynges mapesste.
byringe vp and confyrme other
in blyndnes.

Yt is a sport to here these
ignoꝛant blyndlynges what
shiftes they make, when they
be dꝛyuen to their answer, ei-
ther concernynge the Sacra-
ment it selfe, oz elles concer-
nyng the pꝛesence of Chꝛi-
stes body in the Sacrament.
Some saye that Chꝛist is in
this Sacrament realiter et
substancialiter but not natu-
raliter: (that is to saye) really
& substancially: but not natu-
rally: And of this opinion be
the mooste parte of the schole
Doctoꝛs.

Some other holde that,
that opynion is false, and wyl
in any wyse haue thys worde
naturally

A Sermon made before
naturally, saynge that Christ
his bodye is there natural-
ly whiche terme I meruayle
much wher they fynd. seyng
that it is not vled cyther of
Saint Austen saint Ambrose
saint Hierom or of any other
of the old aunciant Doctors &
writers, either in greek or la-
tin, old or new.

And yet is there one who
hath of late writtē a boke cal-
led the Detection of the deuels
Sophistry, whiche vled this
terme naturally twyse or thri-
se in his boke, belyke he lerned
this terme in that schole wher
as he learned the deuels So-
phistry (that is to saye) in the
schole of lyes, of whom the de-
uel is the chefe scholmaster.
Some saye that he is there.

Isidem

The kynges Mayestye.

*Isdem dimencionibus quibus pendebat
in cruce.*

Euen of the same lenght bread-
deth and thynnes as he dyd
hange vpon the crosse.

Some say that the bread is
transubstanciatiō, (that is to
say) that the substance of the
bread is gone and the qual-
ities onely of the breade doeth
remayne which opinion is an
heresy in logike, to saye that
accidens may be sine subiecto.

Some saye the bread is the
body, and some saye, the body
is vnder the bread. And
if a man alleadge vnto them
the article of our Crede & say,
that that body which was boz-
ne of the blessed virgin Mary,
& lyued here in earth. xxxiii.
yere & suffryd vnder pontius

D. v.

pilat

A Sermon made before
pylat, and that honge vpon
the crosse, and that was dead
and buryed.

That the selfe same body a-
roise agayne the third day fro
Death, no fantastical body but
euen the same fleshe and bone
and the selfe same bodye that
was felt of Thomas, and that
it remayneth here. xli. dayes
with his Disciples after his re-
surrection from Death, and
that the selfe same body is as-
cendit into heuen, and sitteth
at the right hand of God the
father (that is to saye) in the
glozy of the father, and that he
shall not come agayne vntyll
the latter Day, when he shall
come to iudge the quicke and
the dead, and to restore all
thynges whiche were spoken
of

The kynges Mayestye.¹
of by the prophetes accordin- Act. 2.
gly as we reed in the thirde of
the actes: they wyll saye con-
stantly that all thys gere is
playne false.

For (say they) a p[re]ste may
fetche Ch[ri]ste his manhoode
Downe from heuen when he
wyll before the latter Day co-
me, with saynge,

Hoc est corpus meum.

Be he neuer so vicious a gen-
telman that saieth the wo[r]-
des, he hath Ch[ri]stes body at
his beck and commandement
to bringe hym Doune when
him lusteth.

And for the mayntenance
of thys there erroneus and
Anthechristian opinyon they
wyll not styke to saye, that
Ch[ri]stes

A Sermon made before

Christes body may be in sondry places at one tyme graunting, that it may be at Rome, at Paris, in London, in Canterbery, and in a thousand other dyuerse places at once.

Whereas if ye read the scriptures through ye shall neuer fynd, that Christes body was in two places at one tyme, or that after hys resurreccion it appeared in two sundry places at one tyme.

This deuylishe opinion of thers openeth a doze to Martion and the Manicheis, who despyed Christes bodye after suche a sorte, that they denied it to be of like substance as other mens bodies be:

Agaynst whych doctryne S. Austen geueth this rule.

Cauen

The kynges Mapestye.

Cauendum est, ne ita diuinitatem astruamus hominis, ut ueritatem corporis auferamus.

Epla. ad Dardanum. lviij

We must take hede (sayeth S. Austen) that we doe not so affirme the diuinitie of his manhode, that wee take awaye thereby of the trueth of hys body.

And Saint Austen doeth plainelye affyrme that thys body muste be in one place of heauen, whereas it pleaseth hys dyuine maiestye to be.

And he sayeth in the. 30. treatyse vpon Iohn. xvi.

Corpus enim in quo resurrexit in uno loco esse oportet.

The bodye wherein he dyd ryle must be in one place. I am not ignoraunt that the prynted copy of saynt Austen hath

A Sermon made befoze
hath in that place, *Vno loco esse
potest.* (that is) maye be in one
place. But I praye you
what is he that douteth of
that thing, that Chyestes bo-
dy maye be in one place.

Surelye Saynt Austen
woulde neuer haue bled so
bayne a sentence in so weigh-
tye a matter, and it is playne
in the Decrees.

*De consecratione, distinctione. ij. ca. Prima
quidem heresis.*

And in the maister of the
sentence in the fourth booke
distinctione decima, that S.
Austen is falslye prynced in
that point. For in both these
places ye shal haue these plain
wordes.

*Corpus enim in quo resurrexit in uno loco
esse oportet.*

The

The kynges Mapestye.

The body of Christ, in which
he arose, must be in one place.

These two of there owne
schole be sufficiente witness
to me, and to all men, that S.
Austen was playnely of thys
opinion, that Christes bodye
muste be at one tyme in one
place, and can not be at one
tyme in sundrye places.

In uno loco esse oportet.

It must be in one place.

The best waye to confute
this sorte of men, is to set the
one of them agaynst another,
him that sayth that Christes
body is ther naturaliter, natu
rally agaynst the that say, it is
the natural body of Christ, but
not naturalliter. And them
whiche sayeth that there is a
tran

A Sermon made before
transubstanciation in the Sa-
cramēt agaynst them that say
that ther is the body and the
bread together.

And them that say, the mou-
se may eat the Sacrament,
agaynst them that saye, the
mouse cā not eat it. And them
that say, it may moule agaynst
them that say it cā not moule.

And so shal we ease our selves
of a great Deale of paynes, in
sufferinge the one of them to
cōfute the other, who as they
haue many hedes so haue they
many wittes, and their is euē
as great a confusion amōgest
them, as ther was amongst
the tonges in babylon, wher-
fore whē they strue to hit the
matter, they lightly alwayes
misse euē as men that thesbe
heinnes

The knyges Mapettye.
heynges blyndfild.

But ye wyll say to me.

Syr ye haue told vs what
some saye, but what say yow-
forloth, Sir I say as I haue
sayeth, that Christes blessed
body is not eaten with oure
teeth so grossly and so carnally
as they take it to be.

But I beleue that that very
body whiche was bozne of the
virgine Mary, and was cruci-
fied, ded, and buried, and that
very body whiche arose agay-
ne the thirde day, and that was
felt of Thomas after Christes
resurrection, that it had fleshe
and bones otherwise then spi-
rites hath, & that whych dyd
eat and drynk with the disci-
ples after his resurrectiō, And **Ja. xxi.**
that whiche was seen of the **Act. x.**
E. J. Disciples

A Sermon made before
disciples when it ascendid into
heauen, and that whiche sit-
teth at the right hand of God
the father accordynge to the
article of our Creed: I beleue
(I say) that that body is in he-
ue only, and is not in the earth
accordyngly as Saint Augu-
sten sayth in the 50 treatyse
vpon Iohn.

August.
tract.
P. in Jo.

*Conuersatus est secundum corporis presen-
tiam quadraginta diebus cum discipulis suis,
& eis deducantibus uidendo ac sequendo as-
cendit in celum: & non est hic, ibi enim sedet
ad dextram patris.*

That is to say. He was here
conuersant wyth the presence
of his body forty dayes with
his disciples, and they goyng
with him, and folowynge him,
he ascendid into heue in their
sight: and he is not here, for he
sitteth

The kynges Mayestye.
sitteth ther on the right hand
of his father.

By his diuinitie, his godhed,
hys diuine mayestye, hys po-
wer, and his prouidence, he
is here and euery where.

But his manhod is a crea-
ture and is in heuen only, and
ther shall he remayne vntyll
the latter day. And yet is it
trew that Chyestes very body
is present at the mynistracion
of the lords supper. Yea euen
flesh blud and bone as he was
borne of the virgyn Mary.

Why but what mean I to say
so? Thys geer semeth to be
quiet contrary, to al that euer
I haue sayth befor, his body is
in heuen, and his body is pre-
sent at the mynistracion of the
Sacrament of hys Supper,

A Sermon made before

These sayenges seme to be
directly repugnant the one of
them to the other.

To put you out of dout in
this poynt, ye shal vnderstād,
that euen as the sonne which
is far of dystand, is absent
from myne eye and yet is pre-
sent to my syght euen so is
Christes body absent from
my mouth, and yet present to
my belefe.

For my belefe ascendith in
to heuen, euen to that body of
Christ, whiche sytteth ther at
the ryght hand of God the fa-
ther, whiche is his very trew
and no fantastical body fleshe
blud and bone as it was bo-
ne of the virgyn Mary.

And when I receaue the
holy communion,

The kynges Mapellpe.

Mea conuersatio est in celis.

My conuersacion is in heu-
en. Wher Christes body is
euen so present to my fayth
as the sone is present to my
sight and as the bred and wy-
ne be present to my mouth.

So that yf I haue no fayth
Christ is not present to me
when I receaue the Sacra-
ment of the body and blud of
Christ:

Yf I haue fayth Christes
body beyng in heuen in one
onely place is present to my
fayth: and when I receue the
holy cōmunion I embrace him
by fayth, euen fleshe blud and
bone as he was bozne of the
virgyn Mary. And so doth al
mē through out the hole worl-
de hange vpon hym and com-

E.iii. fort

A Sermon made before
fort them selues with that on-
ly body, beyng in one place of
heauē, though they be disper-
sed into neuer so many sundry
places through out the world.

Thus farre I haue Declared
vnto you (most noble audiēce)
The heauenly banquet that all
mighty god hath prepared for
the comfort of the soule of man,
which notwithstanding that
it is so comfortable a doctrine,
yet this many yeres it coulde
not be receaued of y people, &
therefore may it wel be likened
to that seed, whiche hath bene
lost in the way, & could not en-
ter to take roote, growe & bring
forth fruite, accordyng to the
expectacion of the seed sower.

Now because I haue deter-
mined to speake somewhat of
the

The hpyges Mapesste.

the fourth poynt for the satisfyng of my promes, I will leaue & make an end of my for moze matter. and procede to the latter pece of my purpose this day. Which is cōcerning what burdes they be, & what men they be, that hath troden and deuoured this seed. As touching the burdes our Sauiour Christ maketh it plaine sayng, that they figure the Deuell, who inueigleth & inchanteth so the eares and hartes of many people with heretical doctrines and false opinions, that the good seed of Goddes most holy word can fynde no place ther, to take rote grow, and bring forth fruite. But as sone as it is sown, it is by & by forgotten, and (as it were)

E.iiij. Drow=

A Sermon made before
Drowned and swallowed by
amongest wicked opinions of
the martians, the manycheis
the arrians, the Bellagrans
the Libertines, the Annabap-
tistes, and so fort.

These and suche lyke hath
been the deuells instrument,
the deuels throte, wherby he
hath deuoureth the seed of
Gods most holy worde.

And as touchyng the trea-
dyng of thesame worde vn-
derneath the feete of þ people.

The chiefe & arche capitayn
tread worde is the Antichri-
stian Bishope of Rome who
(as they report) neuer sayth
masse but he treadith the holy
bible vnder neth his feet in to
ke that he & his ministers ha-
ue an aucthoritye greater the
is

The kynges Maieſtye.
is thauythozitpe of the ſcrip-
ture: or rather that he and
his myniſters wilbe alwaie
ready to treade downe the
word of god vnder neth their
feet, and wyth their wycked
doctrines, ſtop by the hartes
of the people that they ſhalbe
made vnapt to receaue it.

Ther be a greate number
(god knoweth) that ſtampe
and tread downe gods word
vnder neth their feet.

And very hard they be to be
known. Yet ſhall ye knowe
them by two tokens common-
ly whether they be ſtamper
and treaders of Gods worde
vnder neth their feet or not.

The one is by their talke,
and the other is by their lyfe.
As thouchynge their tal-
kes

E. v.

A Sermon made before.

kes, they be of many sortes,
yet all tend to thys one end,
that is to say to the pullynge
down of Christ, and to the set-
tynge vp of Anthechrist.

And Amongest sundry other
of ther talkes this is one.

Christ say they is not sufficiēt
but we must haue some other
bye merites, and bye satisfac-
tions not meaning ciuile satis-
factions betwoene man and
man, but satisfaction to god
the father for ther offences.

And they contend playnly
that god can not saue man ex-
cept man helpe hym.

And for this they brynge out
a place of Saint Austen.

de uerbis
apostoli
sermone
xv.

Whiche in deed is in his. xv.
sermon de uerbis Apostly and
these be hys woordes.

Qui

The kynges Maiestye.

Qui fecit te sine te, non saluabit te
sine te.

(That is to say) he that made
the without the, shal not sa-
ue the without the.

But the luyngge almyghty
god he knoweth that holy S.
Austen myndyd no thynge
lesse, then by this or any other
sentence in his workes, to rob
be god of hys omnipotentie,
as though he were not able
as well to saue man, without
mā's helpe as he was hable to
make man without mā's help.

But for the Defence of thys
holy Doctor Saynt Austen,

Ther is one who hath writ-
ten a tragedy. *De libero arbitrio.*

In the Italian tonge, and is
not translated into any other
tonge

A Sermon made before.

thonge to my knowledge: he is an ytalian and semeth to be singularly well learned.

He sayth that at Rome in that worthy library (most vni-
worthy to be in so wycked a place) named, *Biblioteca Vaticana*.

Their remayneth an old
written copy of Saint Augu-
sten, wher in the same senten-
ce, is word by word, as I haue
reherfed it vnto yow: but in
the ende of the sentence (he
sayth) that ther is an interro-
gatif poynt, that so it is not a
determinynge sentence, but
a question. Thus.

Qui fecit te sine te, non saluabit te sine te?

He that made the without
the, shall he not saue the with-
out the? Oh lord what a
change here is now in thys
sentence

The kynges Maieſtie.

ſentence.

How ſmal aduantage nobo
can our merit prechers, & our
ſatiſfactioners take of thys
doctrine. Trewly none ad-
uantage at all, for the wordes
ſound now to theſitting forth
of gods omnipotēcy, and they
Declare that God is euen as
hable to ſaue man withoute
mang helpe, as he was to ma-
ke man withoute mang helpe
Saint Auguſten confuteth
this opinyon of thy merites
no man moze, and namely in
his woꝝkes agaynſte the pel- Ambro.
lagians. And Saint Ambroſe i. Cor. 2.
vpon the fyrſt Epistle to the
Coꝝynthes vtterly condem-
neth that oppnyon of other
ſatiſſactions beſydes Chyiſt,
ſaynge.

Hoe

A Sermon made before

*Hoc est constitutum a Deo, ut qui credit
in christum saluus sit sine opere, sola fide,
gratis accipiens remissionem peccatorum.*

This is thapointemēt of god,
that he ꝑ beleueth in Chyriste,
shalbe saued without woꝝk, by
faith only, frely receauing re-
mission of his synnes. So that
although our woꝝkes declare
our attonement with almighty
god, yet do they not make
satisfaction & attonement be-
twene god and vs. Such as
vse this talke of satisfactions
besydes Chyrist for ther synnes
be stāpers & treaders of Chyrist
and his woꝝd vnder ther feet
with ther talke. Another talk
ther is, wherby ye shall know
them to be treaders doune of
gods woꝝd, which is thesame
in effect as ꝑ other was but in
woꝝds diuerse: They say ꝑ we
shalbe saued & iustified in the

The kynges Maiestie.

sight of god by our workes, & not by faith only. & here they condemne al prechers, which teach the doctrine of þ kings Mai. homelies of saluation, & of good workes, saing wrongly of them, þ they condempne al good workes, which thinge is very vntreue. For the true prechers of goddes most holy word, (whō they take for this point as heretiques) doo not condempne good workes, but they set faith in her place, and good workes in ther place, teaching a diuerse office of þ one, from þ other (þ is to say) that fayth maketh a man iust in þ sight of god, & good workes doth declare a man iust in the sight of god þ faith maketh a man a good tree, & workes declare a man to be a good tree. And therfore þ prophet dauid

A Sermon made before
Psal. i. a lykeneth the good man to the
Jer. xlii tree that is planted by the
watersyde, which bryngeth
forth hys frute in season con-
venient.

That man sayth, he hath
fayth, and lyueth vngodly, he
sayth vntreuly for fayth can
not be frutles, no moze then
fyre without heat.

And therfor is fayth in the
scripture alwayes lykned not
to barren and frutles trees,
but to berynge, and frutfull
trees, as to the figge tree the
Joh. xvi. olyue, and the vyne, whiche
excede in plentifulnes of frute
aboue other trees.

Mat. xxi In the. xxi. of saint Math.
gospell oure sauoure Christ
curst the figge tree when he
found no fruyt vpon it why?
Not

The knynges Mapellpe.

Not because the fygge tree
had offendid, but to geue vs
example that all suche as be
frutles trees be accursed of
God. Wherfore ye see that all
good men wyl doe good wor-
kes euen as a good tree wyl
brynge forth good fruts, they
wyl cloth the naked, feed þe hū-
gry, house the harbolles, hel-
pe to delpuer the prysoner, vi-
sit the seeke. yea and ther hart
is at nebotat, and at ludgat,
and so forth geuyng almes
though they haue neuer a
penny in their purse, so that
when they be of habilitie, they
wyl brynge forth frute and
geue almes and doe all other
good workes accordyngly.

This is the doctrine of the
tree preachers whom these
F. j. that

A Sermon made before
that tread down gods woord,
a hinder the goyng forward
of it with ther talke, impeache
as teachers of false, and arro-
neus doctrine, to the intend
to make the people vnapt to
receaue the seed that is sowē.

I beseeche god stoppe them of
ther talke when it shalbe hys
pleasure.

Another talke ther is wherby
ye shall knowe suche as tread
the seed of Gods most holy
woord, vnder their feet. I can
say (say they) my pater noster,
myne Aue mary, and my creed,
and the ten commandemētes,
and that is enoghe for me.

Let them preche and teache,
as muche as they wyll I care
for none of them all. But S.
Paule saith ꝑ ye must se a cer-
tayne

The knynges Mapellye.

Rayne quiknes in your hartes
of your belefe, which quiknes
shal make you confesse Chyste
with your mouthe when so e-
uer tyme and occasion shal ser-
ue, So that it is not enoge to
say these lessons of our fayth
with out the booke, but these
lessons must procede out of a
quike fayth, without whiche,
it is impossyble to please al-
mighty God.

Another talke ther is wher-
by they tread the seed of gods
most holy worde vnder their
feet, whiche is thys. Beleue
say they as your fore fathers
hathe done before you.

And in this mynd they coun-
sel al men to stand and remay-
ne styll styll without searchin-
ge any further.

I.ij.

To

A Sermon made before

**To these I say that if it were
a sufficient excuse for men to
say: we beleue as our fathers
hath belefet, then had the Ie-
wes, the Turkes, and all in-
fydelles a sufficient excuse, sa-
yng that they beleue as ther
fozefathers belefet before the.
And by this reason, if our foze
fathers denyed Chziste, we
must also deny Chzist: if oure
fozefathers acknoweledged
the bishop of Rome, to be the
supreme head of the church,
we must doe the lyke, and so
forth of the popishe masse, and
all such lyke trumpery, which
is to great an inconuenience
to graunte.**

**Therfore for Chzistes sake
good people from henceforth,
geue no eare to such talkers,
as**

The kynges mapettre.

as say they will doe as ther fa-
thers hath done befoze them.
Some other say, looke howe
most men doe, and so will I.
For he that doth as most men
doeth shalbe blameles.

This saynge also beyng
blowen abrode into the eares
of the people. Doth stey them
from the hearinge and recea-
uyng of Goddes moost holy
worde. For a confutation of
this founde talke, ye shall vn-
derstand, that the great mul-
titude and number of men be
ignozaunt, then if we shoulde
folow most men we should fo-
low the ignorant sort. Agayn
if the good men should folow
the most part, then should the
good men become noughte.
for the mooste parte of all the
J. iij. worlde

A Sermon made before
wold is nought.

And agayne yf such mē as ha-
ue ther sayth grounded vpon
the multitude had been in the
thapostles tyme, they wold
not haue receauyd Christ,
for the multitude of the peo-
ple wold not receaue hym.

But cried *Crucifige, crucifige eum.*
Crucify hym, Crucify hym.

Howeouer yf suche men as
vse this sentence in their mou-
the, dwelled in Turkey, thynk
ye not but that they wold doe
as most men doth. What is
that. For soth worshiue ma-
hometh, for so dothe the most
men ther.

Yea and yf the matter went
by the greatnes of the number
and foloweth the multitude:
Then should the Turkes, the
Jewes

The kynge mapelle.

Jewes the hethen and al infidels be sauid, for they be most in number.

But our Saniour Christ saith:

Multi sunt vocati pauci uero electi. Mat. xx.

Many be called but few be chosen.

And in the. xiii. of Saint Luk. *Pauci sunt qui saluabuntur.*

They be but few in number Luc. xiii. that shal be saued.

Yee see, that this sentence is an vnmeet saynge to be in a Christian mans mouth.

Wherfor for Christes sake let vs both shune it our selues, and aduertise and counsell all other to take heed, that they vse it not. Another sayng and talke they haue whereby they occupy the eares, and deceaue the hartes of the people,

J. iiii.

and

A Sermon made before
and make them vnapt to re-
ceave þe seed of goddes word,
by meanes whereof the good
seed is losse, troden, and caste
away: and that is thys.

I beleue saye they as the
Churche beleueth, then aske
them, howe the churche bele-
ueth: & they say as I beleue,
and so they teache all men to
make answer, as it were in a
circule. Cruely this answer
might peradventure be bozne
and allowed, if they meant by
this word churche, none but
the chosen flock of Christ.

Which church in dede can
not erre. But they meane the
church of Rome, by this word
churche, though they pretend
otherwise.

Notwithstandynge for
the

The knyges Mayestye.

the confutation of there tread
worde talke, I will vse there
generall diuision of the chur-
che whyche is thys. They
deuide the churche into the
Greke, and into the Latyn
churche.

Nowe if I can proue, that
bothe these members of the
church haue erred, then haue
I proued, that suche as saye
they will beleue as the church
beleueth (meaninge eyther
the greke, or the latinchurch)
may be deceaued.

Firste then touchynge
the Greke churche, it is ma-
nifeste, that it dyd erre in sai-
ynge, that the holy ghost pro-
ceeded from the father onely,
and not from the father, and

f.v. the

Libro .i.
dist. xi.

A Sermon made before

the sonne, as it appereth by
the maister of the sentence, &
by sundry places, in Basill, and
Nazianzen, and especially by
the creed which was made in
the Nicen counsell, where-
as these wordes be.

Καὶ ἐν τῷ πνεύμα τῷ ἁγίῳ τὸ κύριον
σου, τὸ ζωόποιον, τὸ ἐκ τοῦ πατρὸς
ἐκπορευόμενον

And I beleue in the holye
ghoste, the lord and geuer of
lyfe, whiche procedeth from
the father.

This opinion is vtterly con-
demned, and Nicen Creede
is amended with an addicion,
that the holy ghost procedeth
from the father, & the sonne.
So that it can not be denied,
but that the Greeke churche
was in a manyfeste error in
this

The kynges Maiestie.
thys poynt.

Now as touchyng the lathyn church, whosoever sayth that it can not erre, lett hym consider well the scriptures, which geue iustly and truely vnto the kynges Maiesty thys tytle of the supreme hed of the church: and he shall perceaue, that he is both an heretyque, and a traytor.

And that may be proued by two reasons, which be of such strenght, that they can not be auoyded, And this kinde of reasoninge the Logicians call Syllogismus, it was my chance to vse them ones in a lyke argumente at Daules crosse. The fyrste of them is thys.

Who:

A Sermon made before

Whosoever concluded that the kynges mayestye is not supreme hed of the churche he is a traytor : but whosoever saith the latine church can not erre concludeth that the kynges mageste is not supreme hed of the churche. Ergo.

Whosoever sayth that the latyn churcche can not erre he is a traytor.

And agayne : Whosoever concludeth the busshop of Rome to be supreme hed of the churche he is an heritique, but whosoever sayth that the latyn church can not erre concludeth that the busshop of Rome is supreme hed of the churche, Ergo. Whosoever sait that the latyn churche can not erre is an heretique.

The

The knynges Maiestie.

The partes of thys Syllogisme be so trew, and the consequentes doth folow, in suche a dialecticall forme that al the Sophistry in chrestendom can not reprove them.

Then good Christian audience, let not this carnal saynge, and Anthechristian talke diuysyd by romyshe mynisters any more blynd yow.

No it is not enoge for yow to say that ye beleue as the churche of the electes and chosen of god doth beleue, oneles ye know and feele in your hertes what thyng it is that the churche beleueth.

Your sayth must not be groundedypon any other mans fait, but vpon Christ only. Yet is necessary for every man

A Sermon made before
man to haue eyes of hys owne,
whereby he may discerne the
true churche from the false,
and the good doctryne from
the bad, the spiritual prea-
cher from the carnall, Chri-
stian learninge from Pap-
stry, and Chyste from Anty-
chist.

Wherefore serche the scriptu-
res your selues, that ye be not
deceaued, and trye whether
your fayth be a true fayth or
not. Use youre owne eyes, in
readyng, vse your owne kno-
ledge in iudginge, lean not v-
pon anye other mans fayth,
and so shall ye not be decea-
ued.

Doe ye as the people of
Berthea dyd as it appeareth
in the actes.

Grant

The kynges Mayestye.

*Erant quotidie scrutantes scripturas in Act. xviij
templum hac ita se haberent.*

**They dyd Daylye searche
the scriptures in the temple to
trye Paules Doctrine, whe-
ther it were true or not.**

**Beleue not the Doctryne
because I or anye other prea-
cher doth preache it vnto you:
but beleue it to be true: becau-
se your own fayth doth assuer
you it to be true, as the peo-
ple of Samaria sayed to the
woman:**

*Iam non propter tuam orationem cre- Joh. iij
dimus, ipsi enim audiuiimus, & scimus quod
hic uere est saluator mundi.*

**Now sayd they, we beleue
that Christ is the sauioz of the
worlde, not because thou hast
said so, but because we know it
our selues to be true,**

These

21 Sermon made before

These and suche lyke talke
cause the people to contemp-
ne, & to tread the seed of god-
des most holy word, vnder-
neth ther feet, wherfore they
muste be shunnd of all them
that mynde to be true folow-
ers of Christe, and to receaue
the sede of Goddes most holy
word, according to the intent
of our Sauour Christ.

And here is a question,
By what meanes chieflie
hath these talke bene sown
abrode, and bruted amongst
the people: Forsothe by the
iudges in there circutes, and
the iustices of peace that be
popishely affected. By by-
shoppes and there officers in
there synodes, and other me-
tinges of ecclesiastycall par-
sons

The kynges Mayestie.

sons, by Schole Masters in
their grammer Scholes, be
stewardes when they keepe
their courtes, by preestes whē
they lytte to here auriculare
confession and suche lyke as
mynde nothyng els but the
playn subuersion of the kyngs
dom of Christ, and all Chri-
styan doctryne and settyng
vp agayn of the doctryne and
kyngdom of the romishe Anti-
christ to Gods greatch disho-
nor.

The iudge in his circute
in tymes past when the people
hath been assembled, hat per-
swaded the people to doe as
ther forefathers hath done
before them, And to doe as
the most men doth, and so they
shall be most in quiet.

G. I.

And

A Sermon made before

And to be content with such
godly doctrine as was contei
ned in the sixe articles, and so
forth.

The byshop and his officers
perswade the priestes of the
countrey that they shal also fol
low auncient customes and
vlages in the churche, and to
beleue and doe as the church
beleueth, and hath taught
them: meaning by the church
the church of Rome thoughe
they saye not so expressely.
Now here hath all the iusti
ces of peace and gentell men
and other whiche were at the
sessions: and all the priestes
and other that were at the si
nod, learned ther lessons how
they shal talke to their neygh
bors when they come bynded

On

1.0

In

The kynges Mayestie.

In so muche that the Scho-
lemaster in the grammer, scho-
le herynge of it wyll power
this talke into the eares of his
scholars.

Oh what hurt these popish
Scholemasters doth.

They will harshly suffer any
good doctrine to be talked on
in their Scholes.

Pea yfther be a chyld that
haue his father honestlye and
godly affected towarde gods
woord, they wyl pyk sum such
matters agaynst hym that he
shall be suer to be thyrse brea-
ched agaynst his felowes once.

They marre all most noble
prynce, poysoning the childers
eares with poppy in their
youth.

For redyesse whereof I would
G.ij. wythe

A Sermon made before
whilsh (most noble prince) that
ther might be a Cathechisme
made in the Latten tonge,
which shuld be red by coman-
dement in al grammer Scho-
les thzough out your noble re-
alme, and so should the broode
of this most noble realme, not
be brought so popishely vp as
tey be. They shal lyue and en-
ioye thesame land whiche we
now possesse and inhabit, yf
they be brought vp in popry,
they wil alter & marre as mu-
che in one yere as your grace
shal make and amend in forty
The good education of them
in trew religion, shall be a for-
tresse to all your graces most
godly procedynges. The euil
deducacion of that brood of
England in popry and super-
sticion

The kynges mapestye.
sticion shall inconclusion be an
ouerthrow to all your graces
most godly procedynges.

Wherfor for Gods loue and
the welth of this your realme
moost noble prince.

I wishe that they should be re-
membred.

The stewardes of the cour-
tes abrode in the contrey han-
ge vpon the shewes of the iud-
ges and iustices of the peace
and other gentelmen in the
countrey.

So that they dare doe none
other but as they see and here
there elders and chiefe capi-
tayns in the lawe doe before
them.

And as the stewardes of
courtes lerne ther lesson at
the sessions, so doth the poppy-

A Sermon made before
the prest at the Synod.
When he getteth once a poer
symple man in the contrey vn-
der his benedicite.

O lord what stuf he whistel-
leth into his care ther lacketh
no treadword talk, I wil war-
rant you he hath all in a redi-
nes and more to.

He wanteth none of these com-
municacions wherby the sim-
ple peopell be seduced, when
thys confessor hath hym
ther vpon his knees he hand-
leth him, as him lystith, & ma-
keth him beleue that the layn-
ge of his hand vpon his hed is
a sufficient recompence for his
sinnes.

Yea and they bere the poer
man in hand that that laynge
of his hand vpon their hed, is
their

The kynges mapesther
ther quyttaunce.

Oh pestilent generation.

What shall I say by the thro-
tes of these people: Forsothe I
wyl say as the prophet David
sayth, as Saint Paule recy-
teth. Ro. 3.

*Sepulchrum apertum est Rom. iij
guttur eorū, linguis suis ad dolū usi sunt ve- Plal. v.*

*penum aspidum sub labijs eorum. Quorum
os execratione & amaraulentia plenum est
veloces pedes eorum ad effundendum san-
guinem. Contritio & calamitas in ujs eorū
& uiam pacis non cognouerunt, non est ti-
mor dei ante oculos eorum.*

Ther throte
of suche flanderouse talkers,
of such iudges, iustices, bysho-
pes and ther officers, of suche
Scholemaysters, stuerdes,
confessioners and so forth:

Ther throt (I say) is an open
sepulcher. They haue vsed
there tonges to disceyt the
poplon of serpentes is vnder:

A Sermon made before
neth ther lyppeg.

Their mouth is full of cursing
ge and bitternes ther feet are
swyft to shed blud.

They are very wretches in
ther doynges, they know not
the way of peace, the feare of
god is not before their eyes.

These be they that tread
downe the good seed of gods
most holy woorde with their
talke throug out this realme
moost noble prync.

Some also tread this seed
down with ther vnamended
lyfe. For when they be told
and cryed out vpon for ther
adultery they lyue in adulter
ry styll when they be cryed
out vpon for ther popery they
be popishe styll.

When they be cryed out vpon
for

The kynges Mapellpe.

for their extorsion and oppres-
sion of the poore, they conty-
nue in ther extorsion and
oppression styll. When they be
cryed out vpon for there diso-
bedience, they nourishe rebelli-
ouse hartes in there brestes
styll.

When they be cryed out vpon
for their slanderous tonges
they leaue not ther slander &
their blasphemy.

These be they that tread
the lead of Gods moost holy
woord vnderneath their feet
wyth ther vnamended lyfe.

I beseeche almyghtie God
amend all our talkes, and ly-
ues that the seed of his moost
holy woord be not cast away
vpon vs as the seed whiche is
cast by the wayes syde is lost

G. v.

De-

A prayer agaynst the
denobred and cast away, tro-
den and destroyed wyth the
burds of the ayer, and the feet
of the people.

That almyghty God may
be glorified with the Godly-
nes of our talke and with the
amendement of our lyues un-
to whom be all honor & glory
world without ende. Amen.

A prayer agaynst the pope
and Turkes, whiche be the
mortall enemies of Christ,
hys word, and hys
churche.



Hear Ouenly father, full
well haue we deser-
ued, to be corrected
of the. But correcte
ys Lorde thy selfe accordinge
to thy mercy, and not after thy
fury

Enmpes of Gods word

fury. It is better for vs to
geue oure selues into the cor- Eccli. ii.
rection of thy handes, than in- Dan. xii
to the handes of men which be Sulan. d
the enmpes of thy worde, as
Dauid prayed also. For great ii. Regu
is thy mercy. We haue synned xxiij.
against the, & haue transgres-
sed thy commaundementes.

But thou God almighty fa-
ther knowest, that we haue
not synned agaynst the deuill,
Hoie, or Turkes. And y they
also haue no authoritie nor po-
wer vs to correct. Howe be it
thou canst and mayest vse the,
as thy fearful scourge, against
vs, which against the haue of-
fended & deserued all michief.

Yea deare God, heauenly
father, we haue done no synne
agaynst them, wherefore they
might

A prayer agaynst the
might lawfully punish vs. but
much rather would they, that
we with them most abhomi-
nablie shoulde synne agay-
nst the. For they regarde
it not, if wee to the were dis-
obediente, blasphemed the,
vled all maner of Idolatry (as
they do) and went about with
false doctrine, false sayth, and
with lyes, and committed a-
gainst the aduoutry, vnclenly-
nes, murther, thefte, robbery,
Sorcery, and al maner of euil.
But this is our trespasse agai-
nst them, that we preache, be-
leue, and knowledg the, God
the father to be the onely true
God, and thy wellbeloued son-
ne, our Lorde Jesus Christ, &
the holy ghost, to be one onely
God, yea this is the sinne that
we

Examples of gods woorde
we commit against them, but
if we shoulde denye the, then
shoulde the deuill, worlde, pope
and Turke fulwelleaue vs in
rest, according to the saynge of
thy deare Sonne, if ye were
of the world, the worlde wold
loue her oone. &c. Joh. xvi.

Here shewe thy mercye, O
mercifull father ouer vs, and
earnest iudge ouer our enemi-
es, for they are more thine ene-
mies then ours. Becausse that
when they persecute & stryke
vs, then do they persecute and
stryke thy for the word, which
we preache, beleue and know-
ledge, is not oures; but thine,
and the worcke of thy holye
ghost in vs.

The deuill will not suffer
suche thinges, but in steade of
the

A prayer agaynst the

Gen. iii. the he wyl be our god, in stede
Joh. viii of thy word he wil stablishe ly-
es in vs. The Turke wyl sett
hys Marchoneth in the row-
me of thy deare sonne Iesus
Christ. For he speaketh euyl of
him, and sayth: That he is no
ryght God, and that hys Ma-
chomet is hyer and better
then he.

If it be synne, that we hold,
knowledge and boast the fa-
ther, and the Sonne, and the
holy ghost, for the true only
God. Then arte thou the syn-
ner thy selfe, whiche workest
this in vs, and commaundest
vs to do it. Therefore do they
hate, stryke, and correcte thy
selfe, when they for such mat-
ters, do hate stryke or puny-
she vs.

where-

Kinges of gods worde
 wherefore awake O
 Lorde God, and sanctifye
 thy name, whome they blas-
 pheme, strengthen thy kyng-
 dome, whyche they distourbe
 in vs, and lette thy wyll be
 done, whyche they wyll quen-
 che in vs, and suffer not thy
 selfe so to be troaden vnder
 fete for oure synnes sake, of
 them, that doo not correcte
 ouresynnes in vs, but woulde
 quench in vs thy holy worde,
 name, and worke, to thy in-
 tent, that thou shouldeste be
 no God, and haue no people to
 preache, beleue, and knowlede-
 ge the. **Glouche**
 safe. O Lorde gratyously to
 heare thy supplication, & do

Mat. vi
 Luk. xi

ps. lxxv. 6
 xlvj

accor:

marginalia

marginalia

according to oure beleue and
truſte, By the Deare Sonne
our Lord Jeſus Chriſt, which
lyueth and raigneth, with the
and the holpe ghoſt worlde
wythout ende. Amen.

Imprynted
at London for **W**alter
Lynne, dwellinge on So-
mers Kaye, by Wyl-
lynges gate.

In the yeare of oure Lord.
1550.

And they be to be ſolde in
Pauls churche yerde, nexte
the great Schole, at
the ſigne of the
ſprede Eagle.

*Cum privilegio ad Imprimen-
dum ſolum.*

